The Alliance Weekly

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WILLIAMS

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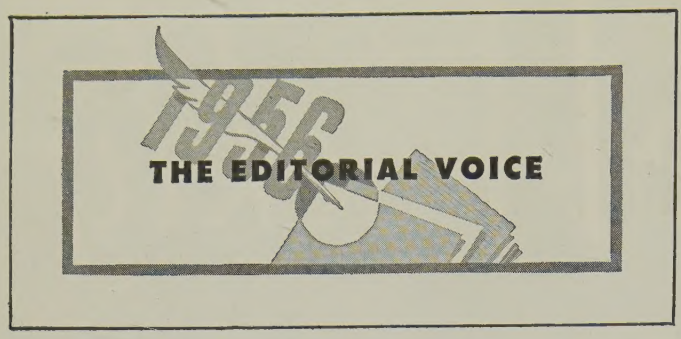

THREE DEGREES OF RELIGIOUS KNOWLEDGE

In our knowledge of divine things three degrees may be distinguished: the knowledge furnished by reason, by faith and by spiritual experience respectively.

These three degrees of knowledge correspond to the departments of the tabernacle in the ancient Levitical order: the outer court, the holy place and the holy of holies.

Far in, beyond the "second veil," was the holiest of all, having as its lone piece of furniture the Ark of the covenant with the cherubims of glory shadowing the mercy seat. There between the outstretched wings dwelt in awesome splendor the fire of God's presence, the Shekinah. No light of nature reached that sacred place, only the pure radiance of Him who is light and in whom there is no darkness at all. To that solemn Presence no one could approach except the high priest once each year with blood of atonement.

Farther out, and separated by a heavy veil, was the holy place, a sacred place indeed but removed from the Presence and always accessible to the priests of Israel. Here also the light of sun and moon was excluded; light was furnished by the shining of the seven golden candlesticks.

The court of the priests was farther out still, a large enclosure in which were the brazen altar and the laver. This was open to the sky and received the normal light of nature.

All was of God and all was divine, but the quality of the worshiper's knowledge became surer and more sublime as he moved in from the outer court toward the mercy seat and the Presence, where at last he was permitted to gaze upon the cherubims of glory and the deep burning Fire that glowed between their outstretched wings.

All this illustrates if it does not typify the three degrees of knowledge possible to a Christian. It is not proper that we should press every detail in an effort to find in the beautiful Old Testament picture more than is actually there; but the most cautious expositor could hardly object to our using the earthly and external to throw into relief the internal and the heavenly.

Nature is a great teacher and at her feet we may learn much that is good and ennobling. The Bible itself teaches this: "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge." "Go to the ant, thou sluggard; consider her ways, and be wise." "Behold the fowls of the air." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Reason working on data furnished by observation of natural objects tells us a lot about God and spiritual things. This is too obvious to require proof. Everyone knows it.

But there is knowledge beyond and above that furnished by observation; it is knowledge received by faith. "In religion faith plays the part played by experience in the things of the world." Divine revelation through the inspired Scriptures offers data which lie altogether outside of and above the power of the mind to discover. The mind can make its deductions after it has received these data by faith, but it cannot find them by itself. No technique is known to man by which he can learn, for instance, that God in the beginning created the heaven and the earth or that there are three Persons in the Godhead; that God is love or that Christ died for sinners, or that He now sits at the right hand of the Majesty in the heavens. If we ever come to know these things it must be by receiving as true a body of doctrine which we have no way of verifying. This is the knowledge of faith.

There is yet a purer knowledge than this; it is knowledge by direct spiritual experience. About it there is an immediacy that places it beyond doubt. Since it was not acquired by reason operating on intellectual data, the possibility of error is eliminated. Through the indwelling Spirit the human spirit is brought into immediate contact with higher spiritual reality. It looks upon, tastes, feels and sees the powers of the world to come and has a conscious encounter with God invisible.

Let it be understood that such knowledge is experienced rather than acquired. It does not consist of findings about something; it is the thing itself. It is not a compound of religious truths. It is an element which cannot be separated into parts. One who enjoys this kind of knowledge is able to understand the exhortation in the Book of Job: "Acquaint now thyself with him, and be at peace." To such a man God is not a conclusion drawn from evidence nor is He the sum of what the Bible teaches about Him. He knows God in the last irreducible meaning of the word *know*. It may almost be said that *God happened to him.*

Maybe Christ said all this more simply in John 14:21: "I . . . will manifest myself to him." For what have we been laboring here but the sublimely simple New Testament teaching that the Triune God wills to dwell in the redeemed man's heart, constantly making His presence known? What on earth or in heaven above can be a greater beatitude?

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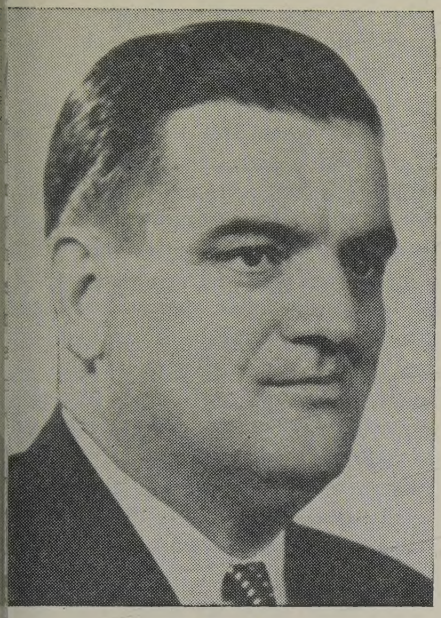
God forces no one, for love cannot compel; God's service, therefore, is a thing of freedom.—HANS DENK.

Men Who Followed Jesus

By REV. HAMILTON P. RANKIN



Mr. Rankin

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:4.

NEARLY two thousand years ago a few men made such an impact upon mankind that they were said to have "turned the world upside down." They preached a new doctrine with such good effect that thousands of people accepted their teaching within a few days of their Leader's public execution. The state and civil authorities and the religious leaders of the day—especially the religious leaders—were greatly disturbed by the new movement. They could see that if this teaching was received generally, a new order of society could be called for and their long-established standards of values would be overthrown.

Possibly they saw that the new "kingdom" which these "fanatics" were proclaiming would have a special place for children and poor people, and all women would be given a position that they never before had enjoyed. Attempts to stop this teaching were met by peculiar difficulties. The endurance and daring courage of the "agitators" was remarkable. When they were cast into prison they were not subdued and sometimes they had miraculous escapes. When they were beaten they sang songs of praises to their God. When they were stoned they prayed for their persecutors. No matter how badly they were mistreated, they would not revile again. They depended not upon the force of arms but upon the force of love, the law of the new kingdom.

The authorities were frustrated. Although many of the agitators were put to death, the movement spread. In fact, the more thoroughly the persecution was carried out the more rapidly the citizens of the kingdom increased in numbers. Persecution defeated its own end.

The new movement grew until it has now reached the ends of the earth. When the church is under persecution stalwart, sturdy, brave souls come to the front for Jesus Christ and many others turn to the Lord for salvation. Indifferent believers are awakened and dedicate their lives to Him anew.

Today in every part of the world the names of the twelve men who were the first leaders of the movement are honored above all other names. Edifices in every style of architecture stand as monuments to the achievements of Peter, John, Philip, Matthew and the remainder of the twelve men who first followed Christ, the disciples whom Jesus loved. Conspicuous for their boldness and daring, these men, all practical in their lives, shirked no trial and shunned no danger in order to spread the spirit and teaching of Jesus Christ. Many of them sealed their testimony with their blood.

The strangest fact in the story is that they were not always men of courage, steadfastness and faith. They were at one time timid, selfish and faithless. They quarreled among themselves; they sought positions of prominence. Most of the time they accompanied Jesus they could not understand Him nor His mission and, in the hour of His crucifixion, with one exception they all "forsook him, and fled." What was the secret of the change which came after that? For three years they were in the company of the Master. They saw Him in all the varied aspects of His life. They were with Him when He prayed in the Garden of Gethsemane. They watched Him in the homes of the poor. They noticed His joy as He watched the children in the meetings. They observed how He could be moved with compassion for a multitude or touched with pity for one sinning woman. They were stirred as He stood bravely in defense of His Father's house, upsetting the tables of the moneychangers and driving them all out of the Temple. They noticed how He was touched with the suffering of the weak and "healed all that were sick." They sat at His feet and listened to the gracious words which fell from His lips. Many times those words were not understood by them, but they held them all in their hearts. They walked the dusty roads of Judaea with Him and traveled with Him on the last journey when His face was set toward Jerusalem.

Mr. Rankin is a member of the Bureau of Evangelism which functions under the Home Department of The Christian and Missionary Alliance. Before entering the evangelistic ministry under the Bureau, he served a number of pastorates in the South Atlantic and Southeastern Districts, First Alliance Church in Atlanta, Ga., being the most recent.

They saw Him acclaimed by a cheering host one week and the next derided by the mob. They saw Him smitten without retaliating. They looked upon His strong, tender hands and then saw them laid in blessing on the heads of the children; they saw Him touch the eyes of the blind, the silent lips of the dumb and the closed ears of the deaf. They saw those hands grasp the hands of the dead daughter of the sorrowing ruler and she awakened to life.

Jesus knew the weakness and faults of His disciples when He chose them, but He knew also the effect which the years in His company would have upon them. He knew what would happen to them if they would only take Him seriously.

To take Him seriously means to forsake all and follow Him. Old habits must be abandoned and instincts controlled to walk with Him. Because almost all of the disciples took Jesus seriously they entered upon a life of great adventure and that was part of the secret of their success, but not all of it. The full secret is revealed in the text: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." For three years the disciples sat at the feet of Jesus and learned His way of world redemption. On the day of Pentecost they received power to enable them to carry out His plans. Where did Jesus find these men, and what manner of men were they? Jesus sought them from among the common folk. For the most part they were "unlearned and ignorant men."

Jesus did not despise learning. His interview with Nicodemus and His tender compassion for the rich young ruler indicates that He demanded a complete surrender of every gift for the purpose of His work on earth and the kingdom of God. He chose common men that the glory might be of God, who "hath chosen the foolish things of the world to confound the wise; and . . . the weak things of the world to confound the things which are mighty."

Most of the men of Galilee were poor; but not all, for John and James were able to leave hired servants in their boat when they followed Christ. Matthew was a taxgatherer and at his first meeting with the Lord Jesus entertained Him at a company of his fellow taxgatherers and sinners. All the disciples became poor for His sake, and ever since those days the poor in every country have felt that He was especially interested in them.

The disciples represented every type of human nature, so much so that each of us can see himself reflected in one or another of them. The mystic finds his counterpart in John. The zealous soldier, anxious to push the war with all his power, discovers his prototype in Thomas the zealot; while the argumentative man, who always seeks proof for his faith, sees himself in the other Thomas. The reserved, little-known believer rejoices that a number of the Twelve remained unnoticed. We see ourselves reflected in the disciples. Do we not love Peter because his sudden enthusiasm, so quickly dying, reminds us of the way in which we take up a project with zeal, only to drop it in a day? Do we not readily forgive James and John for their ambition and outbursts of temper because they match so easily our own shortcomings?

These were the men chosen by the Lord Jesus Christ to carry on His work here on earth. They were weak men who overcame their faults through contact with the living Christ. In Christ they were strong. If we study them, draw nearer to their Master and ours, and receive the same gift and power that was theirs, we too shall find ourselves entering upon the victorious and wonderful life, ridding ourselves of every evil habit and the sin that so easily besets us. It is only in Christ the risen Lord that this perfect happiness can be ours.

"To follow truth as blind men long
for light,
To do my best from dawn of day
till night,
To keep my heart fit for His holy
sight,
And answer when He calls,
This is my task."

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Quotes from the Fathers

Orthodoxy, or right opinion, is at best a very slender part of religion. Though right tempers cannot subsist without right opinions, yet right opinions may subsist without right tempers. There may be a right opinion of God without either love or a right temper toward Him. Satan is proof of this.—JOHN WESLEY.

What God calls a man to do, He will carry him through. I would undertake to govern half a dozen worlds if God called me to do it; but I would not undertake to govern half a dozen sheep unless God called me to it.—EDWARD PAYSON.

Faith is the inner man's vision, his reason and his light. Such faith is possible when the heart is purged of sin. Then the eye is purged of film. The pure in heart see God. Only they have a spiritual perception which makes Him real.—DANIEL STEELE.

Apart from sin itself scarcely anything has such a suffocating effect upon Christians as blind tradition

The Bondage of Tradition

By N. E. GUSTAFSON

THE Word says: "Be in subjection to them who are over you in the Lord." Does this mean that God seeks men to conform to rigid organizational patterns, or does He seek individuals through whom He can reveal Himself?

No two leaves are alike, no two snowflakes, no two persons. When God clothes Himself with a man He will express Himself through that man's personality. Though His messengers differ, His message is essentially the same through all men whom He uses. We see this in the Bible: Abraham, Isaac, Jacob, Moses, David, Paul, Peter or John. None of these fitted into a common mold, yet each was a vehicle God used to reveal Himself to men.

Is it not strange that we do not find in any of the Lord's instructions that His followers were to organize? They were to tarry until endued with power from God and then to be witnesses unto Him. They were to love one another. The first organizational move was disowned by the Lord. Paul was distinctly a nonconformist in many lines of thought even though he had respect unto his brethren in love. Peter also was not of the common kind. One of the outstanding facts is that they were distinctly different in manifesting the truth while basically having the same message.

The great error that has hindered the church is the same that blinded the Jews—tradition. While Jesus walked on earth He cut through it constantly. And yet not long after His ascension men were back in its clutches and have continued so until today. It has led to deterioration in every movement in history. The apostolic church fell before it, as did the Reformation and many other inspired movements in history.

A look at the great reformers and other personalities God has used will show that they were outstandingly individualistic. They never feared to clash with tradition nor to break away from it. But when they or their followers began to tie the work of the Holy Spirit down to certain traditional principles of action that power waned and human efforts were substituted for the power of God. We are creatures of fear, of infirmity, of conformity, often of mistaken humility. So we band together, lean upon each other, and the group-mind governs or a strong personality prevails. We are easily "sold" on programs because we don't want to go it alone. "Strength in numbers," we say, but that is not God's formula. His is that "one shall chase a thousand, and two shall put ten thousand to flight." Usually revival begins in the heart of one man and from him others catch the fire.

If we doubt the truth of this, let us look at our own movement. Was it not because Dr. A. B. Simpson chose to be different that the Alliance was born? It is impossible to believe that in cities of any size other pastors' hearts had not been burdened by the poor souls marching by their church doors unreached because of a satisfied church with closed doors. No doubt they too longed to reach them. But they had a comfortable parish, and it was easy to be convinced that they were doing their jobs. Dr. Simpson dared, however, to brave the lifted eyebrows of his brethren, opposition from his family and loss of prestige and financial support, to love the poor into the kingdom of God.

Today, as it has ever been, as soon as a man steps out of the traditional groove of his religious group he is a marked man and his is a path of loneliness as far as his brethren are concerned. Many men God desires to use are drawn into this traditional circle. They fear man more than God or they seek the honor of men rather than the honor of God.

God is sovereign. He who has designed creation to be so diverse in its own patterns still retains the right to carry on His work of seeking souls through "radical" agencies, if for no other reason than to rouse us out of our own complacency or denominationalism. Christ is still the power of God unto salvation when He is lifted up, even though the method be unorthodox. Nowhere do we find a promise of success for orthodoxy. What we need is men who will seek that honor alone that cometh from God (John 5:44).

It is interesting to note the conversation that Jesus had with the woman at Sychar. When she inquired which of two locations was the proper one in which to worship, He stated bluntly that location had nothing to do with it. God seeks those who will worship Him in *spirit* and in *truth*. He seeks us, not we Him. And when and where He finds an unfettered and honest heart He moves in. Note that the good soil that brings forth fruit in abundance (Luke 8:15) is an honest heart.

One of the most successful of Satan's devices is to make us "orthodox." We have known men whom God saved out of the rough. Compared with others they were ignorant of the Bible, but they had met God and He had called them to

An Alliance layman unburdens his heart about an important matter that affects us all. Mr. Gustafson is a businessman. He lives in Cleveland, Ohio.

preach. The only message they had was their knowledge that God had saved them, that Jesus loved all men and would save them too. It was a passion in their soul. Their preaching, "unorthodox" though it may have been, was mingled with prayer and tears. To them Jesus was real, souls were real, the Holy Ghost was real. Harvests resulted; God was glorified. At first these preachers were looked upon with considerable disapproval, but with God's continued blessing the brethren accepted them; they became one of the "group" and began following accepted methods.

But their really fruitful labor ceased and they wondered what had happened. Often it was explained by saying that those fruitful days were the seal of God's calling them to preach. Now theirs is a teaching ministry. How subtle the devil is! Did they mean well? Certainly. But they were ashamed of their human limitations; they looked at others in the field; they wanted to be "accepted." They forgot that God is sovereign and that "all things were created by him, and for him," so they sought to polish themselves with "higher education" instead of confessing their impotence and unworthiness, recognizing that their words were not theirs but His and the results not theirs but His. They forgot that His glory He would not give to another. Satan came quickly when he saw results and, as always, he deceived even though he had to use the "family" to gain entrance. Knowledge without power came to these men, but love that moved men had departed.

Slavery to "accepted methods" is nothing new. The Pharisees were bound by traditional methods as were those first disciples. But Jesus taught spiritual freedom. We all agree that the scribes and Pharisees were bound by narrow prejudices, but we want to forget that when John forbade one who cast out devils in Jesus' name "because he followeth not us," Jesus told him, "Forbid him not: . . . for he that is not against us is for us" (Mark 9:38-40, A.S.V.). Listen to Paul: "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:18). Orthodoxy does not necessarily mean love, but love spells passion and love prevails (1 Cor. 13).

To the brethren at Ephesus Christ said He knew their works, that they had knowledge and used it, but also that they had forsaken the motive power that produced results—they had left their first love. His warning was to repent and to seek a restoration of love or He would remove their candlestick. Can it be this is the reason that so many of our churches are barren? We have the artillery but not the ammunition. Why is it that both men and movements wane? Not because they lack knowledge or human brilliance; it is because they lose their first love.

In the Laodicean church love hardly got a chance to get a real temperature. God's verdict was that they were neither hot nor cold, but lukewarm. They did not lack human resources but they lacked God's love.

Today money is being poured into religious work by the millions of dollars. All kinds of means are employed and activities multiplied to reach men's ears, and yet never was the harvest so barren. Christ is a revelation; the Bible is a revelation. The world cannot understand it. But men can understand truth and love. When the church feels again true love for the lost, a real harvest will result.

No love, no vision, no passion. How can these be restored to us? By brokenness, by confession and by returning to God who is our first love. Have you ever stood at the busy intersection of our large city streets during the rush hours and seen the milling throngs with set faces hurrying by? Try it with your heart humble before God, realizing that most of these people are without hope, and lost. Remember that God has chosen *you* and ordained *you,* that *you* should go and bring forth fruit. Do it until their lost condition and your own lukewarmness drive you to your knees. Allow the Holy Ghost to deliver you from yourself and from all your notions until He clothes Himself with you and goes forth to reap the harvest.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12: 1, 2).

Christ Is Coming!

By John R. MacDuff

Christ is coming! let creation
Bid her groans and travail cease;
Let the glorious proclamation
Hope restore, and faith increase;
Christ is coming!
Come, Thou blessed Prince of Peace!

Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold Thy glory
When Thou comest back to reign;
Christ is coming!
Let each heart repeat the strain.

Long Thy exiles have been pining,
Far from rest and home and Thee;
But, in heavenly vesture shining,
Soon they shall Thy glory see;
Christ is coming!
Haste the joyous jubilee.

With that "blessed hope" before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll from tongue to tongue;
Christ is coming!
Come, Lord Jesus, quickly come!

DAVID R. ENLOW, Editor

T HOME

resident urges groups observe Citizenship Day: Presi-ent Eisenhower urged religious organizations, along ith civic, patriotic and educational groups, to "arrange r appropriate ceremonies" in observance of Citizen-ip Day, Monday, September 17. The President, in is annual proclamation, called for ceremonies "through hich all our people may gain a deeper appreciation f the great heritage secured to us by the Constitution nd come to have a better understanding of our rights nd responsibilities as citizens of the United States."

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redict new church construction record this year: hurch construction will reach a new high of 750,000,000 this year, the Department of Commerce redicted in Washington, D. C., in its midyear building orecast. It also estimated that the nation's private chools and colleges would spend a record $550,000,000 n new structures during 1956.

●

outhern Baptists get 30,000 Bibles: About 30,000 Bibles olled into Nashville, Tenn., half of the largest single rder ever placed by the Baptist Sunday School Board. I. S. Simpson, manager of the board's merchandise con-rol department, said they will be given, for the most art, to members of Primary and Junior Sunday school lasses on promotion day. Others will be used for Bible rill in church training unions.

●

Chicago Protestants launch program for Puerto Ricans: The City Missionary Society has launched a Christian ervice project for Puerto Rican newcomers to Chicago. Rev. John K. Vincent, former pastor of the Jefferson ark Methodist Church, a Puerto Rican congregation n New York City, will direct the interdenominational rogram. Mr. Vincent served as a missionary in Puerto Rico for eight years.

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Reports 100,000 Russian Bibles to be distributed: Some 100,000 Bibles will be distributed this year in the Soviet Union, Rev. Richard H. Ellingson, New York, a ecretary of the American Bible Society, told delegates o the national convention of the Lutheran Church-Missouri Synod at St. Paul, Minn. The Bibles will be printed from mats sent behind the Iron Curtain last year by the Society, Mr. Ellingson said.

Baptists report thousands of staff jobs open: Southern Baptist Convention congregations are seeking 3,477 staff members in religious education and church music, a survey released in Nashville, Tenn., disclosed. It also revealed that 923 congregations are looking for church secretaries.

ABROAD

French Protestants ask halt to bloodshed: A plea that the government "do everything possible to stop bloodshed" in Algeria was issued by the national synod of the French Reformed Church in Royan, France. The synod urged the government to make "concrete and public proposals" that will "show the Moslem masses and world opinion, often so badly informed, of our desire to arrive at an amicable coexistence."

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Eleven Evangelical churchmen released from Soviet Zone jails: Eleven Evangelical pastors and church workers were among political prisoners released in recent weeks from Soviet Zone jails under amnesty measures of the East German Republic. Evangelical sources said that eighteen clergymen are still detained by the Soviet Zone authorities. Arrested between 1947 and 1955, they were sentenced to prison terms of up to twelve years on charges of "boycott agitation."

PEOPLE SAY

Herbert E. Eberhardt, superintendent of Central Union Mission, Washington, D. C.: "There is a point of no return—a zero hour—where only God works, and this is where the gospel missions have their call. It is the one thing the rescue missions have to contribute to our world."

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Dr. Joseph Simonson, ambassador to Ethiopia: "The church is losing ground in some areas of life because too many Christians separate their religion from their daily living."

ODDITIES IN THE NEWS

Recorded religious messages too successful: Religion by telephone enjoyed a remarkable but brief success in Little Rock, Ark. Little Rock residents cannot dial MOhawk 6-8828 any more and hear a recorded inspirational message from Dr. T. B. Hay, pastor of Pulaski Heights Presbyterian Church. The special number rang so frequently the day it was initiated that several telephone circuits were jammed in the area. Southwestern Bell Telephone Company disconnected the machine after it had been in use for twenty-four hours.

THE PRESS

"Christian Life" to be sold on newsstands: *Christian Life* magazine will be sold on the nation's newsstands beginning with the July issue, it was announced in Chicago. A spokesman said the monthly will be the only interdenominational Protestant magazine available on newsstands.

R. E. CUTBIRTH
Editor

ALLIANCE YOUTH

Norma Pater

Watch the Emphasis!

By MISS NORMA MARIE PATER, *Dalat, Viet Nam*

"Your predominant thought determines your present action." Do read that statement again. Several years have passed since the first time I heard it and many times since then it has caused me to investigate the motives and stresses of my present behavior.

The pursuits of life, be they in professional, industrial endeavors or otherwise, have at some time had a beginning or birth in our thinking. Let me enlarge upon that. There is the young man who because of some accident and a resultant hospitalization period has decided a medical career is for him. From that time forward he goes at this line of aspiration until the day of graduation and the Hippocratic oath is taken.

Paul tells us in a clear, concise way how he followed his utmost goal of achievement: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 14). It meant a pilgrimage on a humble path to reach that desired attainment, didn't it?

What has been motivating your life? How are you steering the wheel of direction in your being here? Perhaps you are coasting downhill and the only outlook is of danger or the sense that you cannot meet difficulty should it come. Oh, you say, "I have a goal." What is that hope of yours? Is it one which shows others that your predominant thought is the Lord Jesus Christ? I believe that every born again believer should be in full-time Christian service. Let me explain. When we are fully yielded to the Lord it matters not what walk of life we are engaged in (assuming that that walk is a right one); we are to be His twenty-four hours every day. This is accomplished by prayer, testimony, the giving of our money for the Lord's work and by service. If our major emphasis is the Lord, it will show. If Christ is our first love and thought, the reflection will certainly influence others.

I think of a story I heard since coming to the mission field. To the new missionary, language study is hard, something which requires discipline and adjustment. On one of the mission fields the annual conference of the Christians was in session. The question, "What Christian life made the greatest impression on you?" was asked of the conference leader. He replied, a glow of reverence lighting his face, "Missionary ————, who though never able to speak our language had such an intimate relationship with the Lord that the very presence of God flowed from his person." That missionary's primary emphasis was the things of God and more particularly God Himself.

The world calls for our attention! Often this is in a loud, clanging way; sometimes it is in a quiet, seductive manner. The corridors of heaven ring with the majestic call of the all-faithful One. Which voice are you hearing and how are you letting it influence and move you? Our actions portray and tell others pretty much what is the primary thought of our lives. Your predominant thought determines your present action. "Seek ye first the kingdom of God, and his righteousness. . . ." *Watch your emphasis.*

Beyond recall . . .

The spoken word
The past life
The neglected opportunity.

A Superhuman Saviour

When Daniel Webster was in his best estate and in the prime of his manhood, he was one day dining with a company of distinguished gentlemen in Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants and almost all classes of literary persons.

During the dinner the conversation turned upon the subject of Christianity. Mr. Webster, the guest of honor, was expected to take a leading part in the conversation and he frankly stated as his religious sentiments his belief in the divinity of Christ and his dependence upon His atonement for salvation. A minister of very considerable reputation who sat almost opposite him at the table looked at him and said, "Mr. Webster, can you comprehend how Jesus Christ can be both God and man?"

Mr. Webster, with one of those looks which no man can imitate, fixed his eyes upon the minister and promptly and emphatically said:

"No, sir, I cannot comprehend it —and I would be ashamed of Him as my Saviour if I *could* comprehend it. If I could comprehend Him, He could be no greater than myself; and such is my conviction of my accountability to God, such is my sense of my sinfulness before Him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a *superhuman Saviour!*
—THE CHURCH HERALD.

Guide Us, Saviour

God has said, "Forever blessed
Those who seek me in their youth;
They shall find the path of wisdom,
And the narrow way of truth":
Guide us, Saviour,
In the narrow way of truth.

Be our strength, for we are weakness;
Be our wisdom and our guide;
May we walk in love and meekness,
Nearer to our Saviour's side:
Naught can harm us,
While we thus in Thee abide.
—UNKNOWN.

A Buddhist Funeral

By EDITH BARRETT, *Thailand*

The pounding of drums and weird sounds made upon other musical instruments caught my attention as I entered a temple courtyard in Ubon. In this city there are fifteen such temples. A Buddhist funeral ceremony was in progress. A group of women, squatting with folded hands, repeated Buddhist prayers as they sent the spirit of the departed dead to its "proper place."

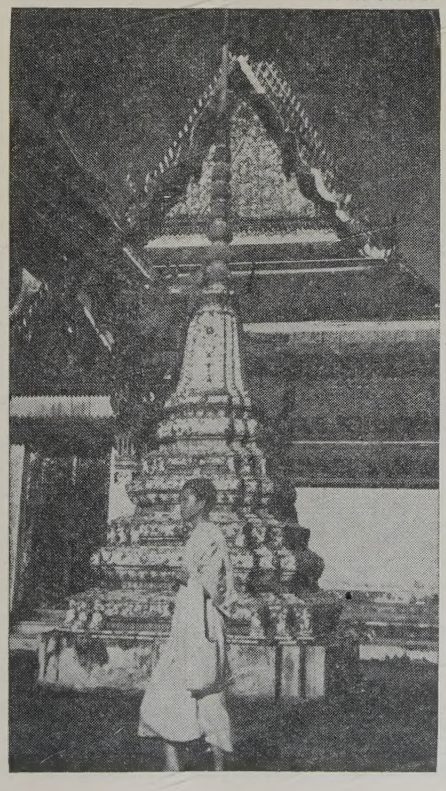
I was told that for the preceding day and night the family and friends of the deceased had been engaged in a continuous party of feasting, drinking, playing of music, gambling and dancing. This sort of thing usually continues for several days after the ceremony is over. I was also told how the body had been prepared for cremation. At the death of a Buddhist, his family and friends remove his clothes, wash his body with boiling water and dress him again. This time the clothes are put on backwards. The body then is placed in a box with the head laid on a pillow which is turned lengthwise instead of in the usual way. Why? Because his next life will be different. Everything will be changed, including his clothes and pillow. Then a coin (valued at two-and-a-half cents) and any jewelry he may have owned are put into his mouth. This is to be used to pay his fare to his next abode.

On this day we passed the temple and were ushered to seats of honor near the scaffold. Soft drinks were served as we listened for about twenty minutes to a group of priests chanting. During this chanting someone strung a rope from the temple to the scaffold where the corpse lay. I inquired as to the significance of this and was told that the head priest would speak and the meaning would be made clear. Soon he took hold of one end of the rope (the other end was attached to the corpse) and delivered what we might call a sermon, except it was addressed not to the living but to the dead. The rope was the means of conveying the message.

As I understood him, the priest told the corpse that everyone is in a vicious circle, going round and round from one world of abode to the next, with no way out. Therefore, he must be content with things as he finds them.

At an intermission in the ceremony the family and friends were called to stand or sit on a scaffold for a picture. When the ceremony was resumed the coffin lid was removed and a coconut was split open. Water from the coconut, which they consider holy since it has not been touched by human hands, was poured on the face of the corpse. Long sticks of incense were passed to each person, except three Christians, to offer as a sacrifice to Buddha. These were placed around the coffin. A few moments later torches were distributed to the mourners. These were thrown under the casket.

A young Buddhist priest in a temple courtyard, Bangkok, Thailand
W. W. CONLEY



The fire served as a curtain to close this important act in the lives of a Buddhist family. Two or three days later the ashes were gathered together and buried, with similar ceremonies taking place.

It is always interesting to know what people of other lands do with their dead, but this account will miss its objective if it only satisfies curiosity on that point. If we could know what that scene meant to the only Christian member of the bereaved family, we could appreciate better what its meaning should be for us. As he looked back at the scaffold on the temple grounds and saw the flames consuming the remains of his father, Tongchai said, "Well, ma'am, that's two lost without Christ."

Just five months before, we had attended the cremation of his elder brother. At that particular time the realization of separation, as well as concern for his other loved ones, struck him with great sorrow. "If only I could see them again," he said. "But," he sighed, "I'll never see them again." And then he added softly, "If only I would meet my mother in heaven." The mother is still living and we believe God will save her soon.

If these were members of your family—your brother, your father—passing away without Christ, would it not mean more to you? Pray earnestly for the lost of Thailand.

The Peru Bible Institute

As a result of the prayers and sacrifices of many of Peru's friends at home, the completion of the Alliance Bible Institute at Huanuco is not far away. Five years ago there was nothing. Now it seems possible to finish the building this year.

The Institute has developed into the most important missionary project in that country. Young people come to it from all over Peru to study the Word of God, and they return home to spread the gospel into untouched homes and areas. The attendance increases each year and it has been hard to accommodate them all.

Will you help to finish the building by next January? Gifts may be designated and sent to The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Through Mud and High Water

To Find the Tribes

By REV. T. GRADY MANGHAM, JR.

LAST year two centers for gospel witnessing were opened among the tribal groups inhabiting the ranges of the Annamitic chain in Central Viet Nam. One of these was at An Diem in the midst of the Katu (Kaatoo) tribe, and the other at Tra My (Tra-me). Tra My is a market place frequented by both the Jeh people and another dialect group of the Katu people.

Vietnamese missionaries are manning these outposts on the frontiers of the gospel's advance. April of last year was the only time the people of Tra My had seen a foreign missionary. Before the war this general region had been entered by missionaries from the coast and in a number of places work was begun. Due to Viet Minh activities since the Japanese withdrawal missionaries have not been able to revisit most of these places.

A Jeh tribesman, whose people are largely unreached with the gospel

Even now traveling conditions present a serious obstacle to reaching all the preaching points hidden away in those hills. Roads systematically destroyed by the Viet Minh troops had also suffered bombings from the French during several years of fighting. Temporary repairs made last year had been washed out by heavy rains and flood waters. In some cases American-supplied pontoon bridges have replaced the ones which were destroyed, but most crossings must be made either by ferry or by fording.

Rev. and Mrs. George E. Irwin and Pastor Pham-Xuan-Tin recently accompanied me into that region on an eventful trip which had the two new outposts as destinations. The first three hundred miles we traveled through the thickly populated coastal region inhabited by Vietnamese. We had a good supply of tracts which the people accepted eagerly.

The road was so muddy from the incessant rains that two days were required for this first phase of our journey. But when we left the coastal road to enter tribal country conditions were even worse. Without four-wheel drive we could not have gone farther. We were delayed while hasty repairs were made upon one bridge. A bus was waiting ahead of us, but the driver suggested that we cross the new structure first as a test before he tried it with his heavier vehicle. I drove over at a precarious angle in fear and trembling but without mishap. Later we stalled in the middle of a river which was deeper than we thought. Everyone had to get out and push until we reached water shallow enough to permit starting the motor again.

Some of the tribal Christians in Central Viet Nam have not had a visit from a foreign missionary for fifteen years. Through difficult and hazardous traveling conditions three missionaries and a Vietnamese pastor brought encouragement to the churches and their faithful Vietnamese workers.

Our way to Tra My was blocked by ery high water in a large river so we nt word to Mr. Loc (the Vietnam- e missionary at Tra My) to ac- mpany us to Khe Sanh (Kay- un). That night we accepted the spitality of Mr. Vinh, a Vietnam- e pastor who lived nearby. He ld us of the hardships the people ad suffered under Viet Minh rule. hen we retired these horror stories ere in our minds and we were eenly aware that the distance from ere to the seventeenth parallel the border at the north) was not ery great. I had slept but a short me when I was awakened by Mrs. rwin calling to the pastor, "Are ose drums and the yelling any ause for concern?" "It's nothing to orry about," he replied. At inter- als the sound of drums and shout- g was so plain that it seemed the oisemakers were coming nearer.

Unpleasant thoughts made sleep ifficult. When I saw the preacher rise about one-thirty and clasp his ands in earnest prayer, I joined him lently. Had he heard something at made him think a patrol of Viet inh troops was coming? Finally slept from utter exhaustion. In the orning we heard that a political eeting had been held, celebrating recent victory over a group of reb- ls. The pastor was only following is habit of spending some time dur- g the night hours in prayer.

Fifteen years ago when there was worker stationed in Khe Sanh the elievers had numbered about fifty. hey were all Bru tribespeople. ince this place is within ten miles f the Bamboo Curtain we wondered ow safe it was to visit there. But ve found everything peaceful and ere impressed with the great op- ortunities this part of the field pre- ents. On foot we followed the ourse of the river which serves as oundary between Viet Nam and aos. In about twelve miles we assed through fourteen villages. Mr. oc was able to converse with the eople and many of them remem- ered him. If a Vietnamese work- r could be sent to minister among these fifteen thousand tribesmen of that region there certainly would be a great response.

Our visit among the Katu tribe in the region of An Diem was curtailed somewhat by two conditions. One was the presence of Viet Minh agents still scattered among the mountains. The other was the fact that at that season the Katus were looking for human victims to sacrifice at their annual ceremonies. They had never been fully subdued during the years of French colonization.

But in company with Mr. Toan, the Vietnamese missionary working among them, we were able to visit some of the villages. To reach them we had to travel two and a half hours upriver by Vietnamese sampan, a small basket-weave sailboat. We were impressed by the beauty of the scenery. Expansive rice fields were green in the foreground and sharp mountain peaks stood as sentinels against the sky. On several occasions we passed great water wheels, ingenious devices for raising irrigation water forty to fifty feet above the river level. A dam, with but a small opening for boat traffic, makes it possible for the wheels to operate. Difference in water level above and below makes the opening a "hill" which the boats must climb against the force of the current. A strong rattan rope secured in the midst of the stream is a help in holding the boat in the current and pulling it along. Vigorous poling and a good wind in the sail are also needed to make headway through the opening. On one occasion we missed the rope and our little craft swung crazily, caught by the force of the current. The sail crashed down upon our heads and we very nearly capsized. It was an exciting experience.

A two-hour hike up the mountain brought us to a certain village. The people gathered for a service and stayed to ask questions. They said, "What you tell us is good. We are happy to hear this wonderful story. We want to believe in this 'Yesu,' but how dare we leave the customs of our fathers? How dare we give up our sacrifices to the evil spirits? Tomorrow you will leave the village. Who will help and protect us then? We fear the demons." We praise God that four persons from among the Katus have recently turned to the Lord.

When we returned to the road leading to Tra My we found it somewhat drier than it was a few days before, but it was badly rutted. When we came to the river the people assured us that it was only knee-deep. At midstream we noticed that our guide was in water well above his knees, but it was too late to turn back. Smooth stones rolled under our tires, slowing our momentum. Steam billowed when water came in contact with the hot motor. As we mounted the bank the wheels nearest the water's edge sank into deep mud and the car began to slip. We narrowly escaped turning over.

At this outpost for work among the tribes there are about one hundred and fifty Vietnamese Christians. Their growth during the days of the Viet Minh occupation testifies to the vigor of their faith. The warmth of their welcome compensated for the difficulty of the way.

The Vietnamese missionary who makes this market village his headquarters for work among the Jehs and a group of the Katus has a new house situated at a spot where two paths converge. Over these paths the tribesmen pass when carrying their loads of cinnamon bark to barter for trinkets, salt and clothing. They are picturesque and wild looking with their long matted hair and the necklaces, bracelets and anklets with which they adorn themselves. May God grant that many of them may be brought to Him who is the Light of the world.

On our way back to Banméthuot we stopped at Nhatrang. There Rev. Franklin Irwin told us that he had been invited by an administrative official to visit a large Reglai tribes village. The official told Mr. Irwin, "These people need religious

(Continued on page 15)

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mr. Howard Emary sailed from New York on July 7 for French West Africa. The Emarys returned home on emergency furlough last year due to the illness of Mrs. Emary, who passed away March 17, 1956. The children, Carol Lynn and Amy, will remain in the homeland with relatives. Mr. Emary first went to the field in 1953.

Howard Emary
French West Africa

Miss Lucy Hillman and *Miss Esther Kuhn* also left New York on July 7 for French West Africa. Miss Hillman is a member of the New York Gospel Tabernacle and is returning to the field for her sixth term of service, having first gone to the field in 1926. Miss Kuhn is returning for her third term of service, having first gone to the field in 1945. Both ladies will be stationed at Ntoroso.

Lucy Hillman
French West Africa

Esther Kuhn
French West Africa

Rev. and Mrs. R. M. Shellrude and children, Glen, Beverly and Marilyn, sailed from New Orleans on July 6 for French West Africa. Mr. and Mrs. Shellrude are returning to the field for their second term of service. They will be stationed in Telekoro in French Guinea.

On Furlough

Rev. and Mrs. Waldo Schindler and daughter, Margaret, arrived in New York on July 6 by plane from Gabon, French Equatorial Africa. The Schindlers first went to the field in 1940 and have now completed three terms of service. Mr. Schindler has been serving as chairman of the Gabon field with headquarters at Bongolo.

Marriages

On June 22, *Miss Virginia Corbin* and *Mr. Howard Yount,* son of the late Rev. D. S. Yount and Mrs. Yount, were united in marriage at the Erie Gospel Tabernace, Erie, Pa., with Rev. E. S. Brinkman officiating.

The New Generation

On June 19, to *Rev. and Mrs. James Rich,* Miami, Fla., a son, Forrest Edman.

On June 21, to *Rev. and Mrs. William Sunda,* Warner Robins, Ga., a daughter, Martha Lynn.

On June 22, to *Mr. and Mrs. Ralph Woerner,* Hamilton, Ala., a daughter, Sharon Grace.

Pastor Injured in Auto Accident

Rev. Harry Polding, pastor of the Christian and Missionary Alliance Church of Drake, Pa., received serious head injuries recently as his car was struck by a truck. His car was a total loss.

Mr. Polding was preparing to erect a large tent in Leesburg, Pa., for a summer of meetings designed to open an Alliance work there. Several pastors and laymen of the area are following through with the tent meetings under the supervision of Mr. Paul Michael and Rev. Jack Allison. Prayer is requested for Mr. Polding's full recovery and for the pioneer work at Leesburg.

Letters

A Testimony in Korea

One of the CARE food packages we sent to Korea brought a fine response from a Korean chaplain. . . . I sent a subscription to THE ALLIANCE WEEKLY to him and he writes: "Now I *know* that American people want to spread goodness and truth to all the peoples of the earth."
—MRS. ETHEL LEWIS, *Albany, N. Y.*

Thanks for Indian Articles

Praise the Lord for the recent articles telling of the needs and God's working among our U. S. and Canadian Indians (May 30, June 27, July 4). May the Lord raise up prayer warriors, people to give and workers to go among the Indians.
—MRS. ORRELL SUTTON, *Mt. Vernon, Ohio.*

Missionary Treasury

★ ★ ★ ★ ★

June, 1956

General Fund	$251,219.94
Designated Specials	44,730.06

Gifts for the month of June are covered by our receipts Nos. 7848 to 9380 and 525 to 629. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York 36, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, N. Y.

Bernard S. King
Treasurer.

Rev. and Mrs. R. M. Shellrude and family, French West Africa

Sunday

DAILY READING—Galatians 5:17-26.
DAILY TEXT—*"The flesh lusteth against the Spirit, and the Spirit against the flesh"* (verse 17).

Through the skill of Mr. Edison a method was devised enabling the manufacturer to utilize the cheap iron ore which formerly was not worth the labor of working. It is now taken and crushed by simple machinery; then a magnet is passed through the dust, and instantly all the metal crystallizes around the magnet and leaves the sand and rock to be washed away. By a perfectly simple and self-acting principle, the precious is separated from the vile and fused into one mass of alloyed metal. So the Holy Ghost is a magic touchstone by which He drops out of our life the evil, gathers about His own Person the good and the true and the pure, breathes into it His own Spirit and keeps it by His own living power. Happy are they who learn to let the Spirit lust against the flesh and leave the burdens even of their sanctification and their temptations restfully and victoriously with Him.—A. B. SIMPSON.

Monday

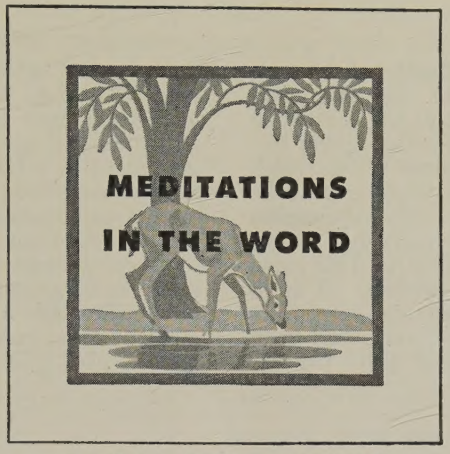
DAILY READING—Matthew 11:20-30.
DAILY TEXT—*"Learn of me"* (verse 29).

The believer is one who is learning of Christ to be meek and lowly of heart. Does the notion of our own merit make it difficult for us to walk in all meekness and lowliness? Surely our merit is hardly to be put in comparison with that of Christ. It may be we are not so bad as some people, but Christ is the most meritorious Being in the universe. Shall we rate ourselves above Him? In the assemblies of men let us beware how we take the higher place; for though we may think ourselves better than some that are there present, yet we are not better than Christ; and if we but notice it, He takes the lower place. . . . Christ was consciously at home among His poor and illiterate companions. Their habits of thought, their mode of life, their topics of conversation were not something strange to Him. The utmost cordiality characterized His manner and stamped His lowliness as genuine.—GEORGE BOWEN.

Tuesday

DAILY READING—Deuteronomy 8:1-10.
DAILY TEXT—*"Man doth not live by bread only"* (verse 3).

If ever there was a time when the words of Almighty God needed to be thundered out afresh, it is today: "Man shall not live by bread alone." Standing on a mount 3,500 years ago Moses cried aloud to the Israelites of his day, "Man doth not live by bread only" (Deut. 8:3). And 1,500 years later Jesus Christ informed the devil and the people of that generation, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). How many people today are trying to live by bread alone! How much time is consumed with eating! Needless eating too! Not only must we have three meals a day, but also something in the middle of the afternoon and again before we go to bed at night. Our motto seems to be, "Live, eat, and be merry, for tomorrow we die." The apostle Paul speaks of people "whose end is destruction, whose God is their belly" (Phil. 3:19).—GOSPEL BANNER.



Compiled by EDITH M. BEYERLE

Wednesday

DAILY READING—Matthew 26:36-46.
DAILY TEXT—*"O my Father, if this cup may not pass away from me, except I drink it, thy will be done"* (verse 42).

The cup which my Father hath given me—
Shall I count it bitter? ah, nay;
Though full, oh, so full of sorrow,
And deepest heart agony.
I cannot tell why He hath given it,
And may not know till that day
When the tears and the griefs and the anguish
Forever have passed away.

The cup which my Father hath given me
Was mingled by love divine;
He did not give it to mock me,
Instead of the choicest wine:
And perchance, perchance in the Glory,
When all things are understood,
I shall say, as I cannot meanwhile,
"This cup was meant unto good."

And so I do trust my Father,
And smile through my tears to Him;
He knows, ah, He knows how costly
This cup—sorrow-filled to the brim.
And e'en as I seek to drink it,
Through His all-sufficient grace,
Perhaps I shall see more clearly
The light of His blessed face.
—J. DANSON SMITH.

Thursday

DAILY READING—John 10:1-10.
DAILY TEXT—*"I am come that they might have life, and that they might have it more abundantly"* (verse 10).

God is willing to keep His people not only filled, but overflowing. It is the overflow that gives healing and power. A mere scant supply of the Holy Spirit may keep one from backsliding and from open sin, and may secure our salvation. But the true life is the overflowing life, in which there is enough and to spare, and it is that which is to spare that brings physical quickening and spiritual power. "Thou anointest my head with oil; my cup runneth over." This is the ideal life. This makes the face to shine, the feet to spring, the streams of joy to flow, and the unselfish prayer to rise beyond our own gnawing needs to bless the world.—ALLIANCE WEEKLY (1894).

Friday

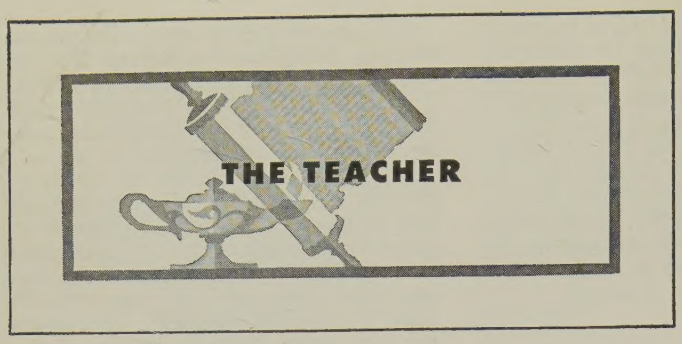
DAILY READING—Exodus 17:8-16
DAILY TEXT—*"Jehovah-nissi"* (verse 15).

The Amalekites were descendants of Esau through his first-born son, Eliphaz (Gen. 36:15), and as such became a very striking type of the flesh in the believer, a life opposed to all that makes for spiritual progress. The Israelites had not been very long on their journey to Canaan before they encountered this forbidding foe. But, as in the case of crossing the Red Sea or encountering the bitter waters of Marah or in hunger and thirst, when God as each experience was met made divine provision, so now He does the same in the matter of Amalek. He gives His children the victory, and in doing so adds another meaningful name for Himself to those already given—*Jehovah-nissi*, the Lord our Banner, or Victory. It is useless for mere human nature to attempt fighting the flesh. It is entirely too great an undertaking to even try. God alone is equal for the conflict and victory. Our part is to trust and obey: His to win the battle. —PAMEII.

Saturday

DAILY READING—Zechariah 10.
DAILY TEXT—*"Ask ye of the Lord rain in the time of the latter rain"* (verse 1).

We need prophets—men who are true to God, who believe in His infallible Word, who have no fear of man, who are fully consecrated to the Lord and who know what it is to be flung into the heart of the world's need—as flaming heralds of the cross! Oh, for a mighty revival! I may be wrong but it is my conviction that a wonderful revival is to usher in the return of the Lord. I know things are getting worse and worse but the seriousness of things in our day does not preclude a revival. God is able to work, even alongside the developments of iniquity. Is there not the Latter Rain yet to come? And may it not be that when God is travailing in the greatness of His strength and multitudes are in the Valley of Decision and the world is being turned upside down by the preaching of the Word in the power of the Holy Ghost, that then the Lord will appear and gather to Himself a tremendous harvest?—HERBERT LOCKYER.



By DON J. KENYON

SUNDAY SCHOOL LESSON—AUGUST 5, 1956

A Call to Christian Living (Temperance)

1 Peter 4:1-11

Golden Text

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter 1:13.

BACKGROUND AND LESSON ORIENTATION

Peter speaks with the advantage and authority of an eyewitness. He saw Christ's suffering (4:1) and His glory (2 Pet. 1:16). There were some features of his life which might have haunted him had it not been for the tender forgiveness of his Lord. They qualify him now to deal with spiritual problems in his brethren. He writes with the awareness of impending calamity (4:7). He admonishes them to watch soberly in prayer, to love with fervency. Love has covered a multitude of sins for him (4:8). This same grace would have a great appeal to his readers. It is in these writings of the apostle's that we see the richness of their encounter with Jesus. The training of the Twelve had been effective even though at times it had been quite painful.

CONTEXTUAL CONSIDERATIONS

Peter has just spoken of the joy of suffering for righteousness' sake (3:14 ff.). This advice is directed to the godly (3:16). This leads into the passage over which many have long struggled and speculated (3:18-22). The important fact to get from this is the spirit in which the passage is written. It tells us something of the terrible cost to Christ in procuring eternal redemption for sin. The passage ends in triumph and a declaration of His universal authority. In man's quest to discover some of the deep secrets of this context it may easily be forgotten that Peter begins with a suffering Saviour and ends with a triumphant One (3:22). He uses the incident as an exhortation for the believers to identify themselves with Christ's suffering (4:1).

SIMPLIFIED OUTLINE

1. A lesson from Christ's suffering—1 Peter 4:1, 2.
2. A lesson from past failures—1 Peter 4:3-5.
3. A lesson from the present stress—1 Peter 4:6-11.

KEY WORD ANALYSIS

(1) "The same mind"—*ennoian* (v. 1), means a thought or a concept (cf. Phil. 2:5, where mind has to do with the emotion or feeling produced by a point of view). Here the exhortation is for a point of view despite one's reaction to it. Nobody likes suffering but we ought to suffer for His sake.

(2) "Excess of riot"—*asotias* (v. 4). This word suggests utter abandonment to sin and is coupled with a word meaning an overflowing or pouring out, descriptive of the hell-bent excessive attitude of a godless people then and now.

(3) "Fervent charity"—*agapen ektene* (v. 8). The beauty of this expression is lost in the translation. It is love stretched to the limit. A limitless love ought to reach far enough to cover the sins of our brethren.

COMMENTARY ON THE PRINTED TEXT

1. *A lesson from Christ's suffering* (1 Pet. 4:1, 2).

The incarnate Christ knew the meaning of bodily suffering. His suffering was meaningful and vicarious (4:1). We cannot in any wise suffer meaningfully as He suffered. Peter is asking us to embrace the concept that Christians must suffer *with* Christ if they would follow in His steps (2:21).

Any man who will submit to a union with Christ in His sufferings must have renounced a life of sin. Sinners know nothing of willingness in the sphere of suffering. Thus the flesh of the yielded Christian should never be the vehicle of sinful expression but rather the medium through which God performs His holy will. Here Peter and Paul find harmony as they deal with the same issue (cf. Rom. 12:1; 1 Cor. 6:20). Christ's sufferings dealt with the sin issue for our sakes. We could not save ourselves so He did all that was necessary to save us. Thus our willing suffering with Him is a demonstration of the fact that we have renounced sin and have volitionally taken our place in this holy fellowship.

2. *A lesson from past failures* (1 Pet. 4:3-5).

A man only needs to recall his past (4:3) to know how his will was captive to sin of every description. No man in his right mind gloats over his sinful exploits. To a man sensitive to sin, such a past can only be a sorrow. If a man prides himself in the things which he has escaped let him remember that it was not by his own virtue that he was delivered. He still has the potential to practice the same things.

The world cannot understand the conversion of a Christian. First they regard us with an amused curiosity, then with condescending pity, finally with cold contempt. The life of a Christian is a rebuke to the worldling, therefore his only recourse is to malign (4:4). God is the judge of such an unreasonable attitude. He has all the necessary records so that His judgment is without prejudice (4:5).

3. *A lesson from the present stress* (1 Pet. 4:6-11).

Because God wants men to know the truth in Christ He is impartial in His gracious offer of salvation but also impartial in meting out His judgment. The "dead" in verse 6 refers to the dead in verse 5 and is not to be confused with the subject touched upon in chapter 3, verses 19 and 20. Those who have died with slander on their lips and contempt in their hearts for Christ and His people do not come to judgment without truth.

A negative attitude toward the Christian implies that there could have been a positive one. All men will be brought to accept the inevitability of God's will. Therefore sobriety, prayer, love and fellowship should prevail in the church. Every man should exercise the power of the Spirit in the sphere to which he has been ordained of God (vv. 10-12) with the utmost of his ransomed will.

HELPFUL HINTS FOR LESSON PREPARATION

(1) This lesson is grounded in the sufferings of Christ. The failures of the past are given as a warning and the urgency of the present is presented as an incentive. Follow this simple trend. (2) Do not become involved in speculation about what Peter means in 3:18-20. The wise teacher deals with what he understands and avoids problems that nobody clearly understands.

Through Mud and Water

(Continued from page 11)

nstruction along with what we are ndeavoring to do for them. There re ten thousand in my district. I ish to commit their religious welare to you." In the two visits Mr. rwin had made he contacted thirtyight persons who expressed a desire b believe in the Lord Jesus. Of ourse, Mr. Irwin has pressing deands among the Vietnamese peole which leaves him no time to conue work in the tribes, and therore he feels that this opening beongs to the Tribes of Viet Nam field. One of the young Vietnamese workrs is very much interested in this ribal group through contacts he has ad with some of them at the Dalat ible school. Pray that the Lord ill make this interest become a urning call.

This trip, which covered more than our hundred miles each way, imressed upon our hearts the great eed of the tribespeople living in he ranges and on the plateaus. raveling south from the seventeenth parallel there are the Brus with the door now open for labor among them. We learned of the Tahoi and the Pokoh tribes. The Katus are coming in touch with the gospel. Then there are the Kasseng and the Halang, the Jeh and the Rongao, the Hre, Batu and Sadang tribes, all still waiting for the first gospel messenger. Tribes still farther south are sometimes visited by a missionary. The Bahnar tribe is still largely in Satan's grasp. God still is working in a great way among the Jarais and the Radays. And now the Reglais are ready to receive the gospel.

Opportunities are numerous and the responsibility is overwhelming. Only the working of God's mighty power in answer to effectual praying can make possible our fulfilling the call to tell these waiting ones of Christ the Saviour.

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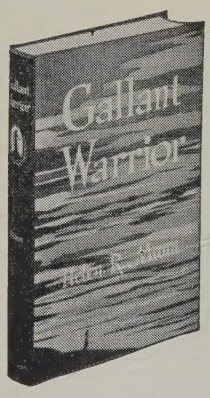

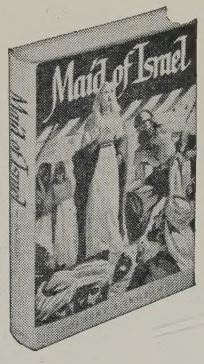

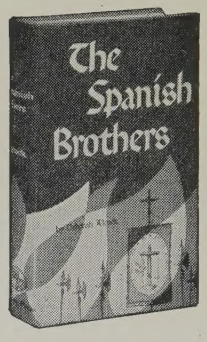

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In the Philippine Islands

Leprosy Patients Hear the Gospel

THE Philippine Evangelical Leprosy Mission has coöperated financially to make possible national workers carrying on a ministry among patients of the leprosy treatment centers in Jolo, Zamboanga and Cotabato. With the help of this group and with special donations from other sources, a neat little chapel was constructed several years ago in the Zamboanga center. During the past year the wife of the national church chairman, ably aided by Bible school students, has continued the services held there.

Rev. Claro C. Cabading, recently stricken with leprosy, and his wife

A chapel also was erected recently in the Jolo treatment station, where an elder of the church holds weekly services, assisted on occasion by pastors, missionaries and young people. Despite competition from the Romanists and persecution from relatives and Moslem officials, this elder has faithfully ministered the Word to a little group of earnest believers.

One woman believer received a severe beating from her brother a few months ago for having identified herself with this group. Patients were told that if they embraced the Christian faith no funeral rites would be held for them when they die. For a while this threat was an effective means of keeping patients from listening to the gospel. They were greatly relieved when they learned that the local pastor would conduct funeral rites free for them. All of these patients need our prayers, especially when they publicly profess faith in Christ by baptism.

Stricken by leprosy, one of the faithful national pastors has recently had to leave his family and flourishing Bagobo church to enter a treatment center. Work among the tribespeople has suffered a severe blow. It may be God's purpose thus to provide Himself a resident witness among leprous people, but if this seeming tragedy is turned to victory prevailing prayer must be made on this pastor's behalf.

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